Form of Life – Monastic Life, Bible, Quran, Torah

I. Daily Forms

II. Kitara Player

Christ is in house, a Graeco-Roman house with arches around, and meditating on his life. A stressful day then comes upon him, quite often, and he is always off to Miercole, the swimming officer in Tel Aviv. He then spends his wage, and works on a wage contract with a merchant, and is off to the banking house as well.

On another day Christ is down and suffering, he then simply sleeps off for many days and nights, and is also busy cooking and drinking through it.

III. Christ and Jerusalem

Christ is walking off to Jerusalem for a day, and back in a carriage. A long day. He is walking in Jerusalem with a crowd, and is suffering with a worse day of in fact unhealthy days without the spring onion he wants fresh.

IV. Mohammad arrives in Tel Aviv

In a manner of speaking, Mohammad is working on his office life, he has decided to sell literary ideas of merchant life. He is then also suffering, but wins by walking extensively through the day and evening and night, and is then of course without money and back home with the payment made from home – about his whole week budget spent in a day.

II. Spiritual Heights

I. Christ is then in Spiritual Heights at a Church

Paul receives this life as pristine – he knows the joking around all of this, simply joking through life.

II. Paul is in a Boat

Paul then is busy on law – follows the law – what is called checking, checker or even law and epistle checking – it is a simple writing and grading process he follows on school life.

III. Paul is Intelligent – he is Proficient

Paul then reads Christ's life – marks it in points and makes jokes on the points.

Last Section – Monastic Franciscans

I. Monastic Forms

Jokes – geography is telling us news – that in fact the whole women movement and its Lystra has led to this crisis in my life I call – the crisis of the health type which in a newspaper I write in the mornings in my robe tell me that there is a point in life when in fact natural simplicity heals.

II. Profound Problems

I am then finding myself dazed in philosophy – I am dazed and confused. I am wishing I could meet, but busy planning water, hot water and baths to cure.

Section Renewed

Christ with Black people

I. Christ has met Jomanen

Christ was looking for his bazaar as they say, when Jomanen was also doing the same. Courtesies exchanged, they talked for two hours, and kept discussing cooking and liberation of the black man.

II. Profound Meditations by Christ

Here he is now profound – he is raising the question of theology – is it liberation or insurrection, or finally theological writing, I mean writing. I also mean the letter, I am in fact profound. The letter reads as Messianic in Hebrew and Urdu – have a Messianic life at each point we are in fact in that letter read as Arabic – khilaf, zindagi and itihasic, and even dikkatein, aur kahan. All of this is Arabic which means all of this is liberation – Lystra is like this.

III. When I am Liberation

Christ means when I liberate, philologically there can be difficulties. In that period in fact.

Section on Curation

I. Curated Health

Christ follows painting and health – if the sexual metaphor is healing, then medicine is that also, but then the day does not go well, its re-drawing is in the painting something like Egyptology – that in fact the line, point of it all and curve means that it is like a man the line, who is profound, which then becomes delusion and is like that which I re-draw to daily life job distress, and its cure is re-drawn to sex or in fact lightness.

II. Mohammad on Lifestyles

Mohammad is busy criticising lifestyle – he is free in the hills, he is practicing labour teaching and working. In Tel Aviv of course.